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Zion's Herald.

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THE OUTLOOK.

A British fleet is lying in the port of Tangier waiting for the payment of an indemnity by the Sultan of Morocco. A curious occasion led to the demand. The agent of an English trading-post at Cape Juby was an amateur photographer. He brought his instrument to bear, one day, upon a party of Moors who had halted near by with their women and camels. The nomads did not know what sort of thing the camera was, but they made short work with the photographer, and ended with pillaging the trading-post. The relatives of the unlucky artist demand satisfaction, and English guns are ready to enforce the demand.

The renewed demand of the Roman Catholics in New York for a share of the public funds to support their purely sectarian teaching, has provoked the usual strong protests. The bill introduced this year in the Assembly proposes to couple together the Roman Catholic Protective Association, a Protestant institution. The authorities of the latter promptly decline this sort of association. Bishop Potter, a member of its advisory board, condemns the proposed legislation. The State constitution forbids this alienation of the common school fund by declaring that it "shall be applied to the support of common schools." We hope that the stand taken this year by the Protestants of that State will be so firm and unmistakable that this pernicious practice of commonwealth support of sectarian schools, which is gaining every year a stronger hold, will be utterly abolished.

Gen. Boulanger has found it prudent to leave France. He is domiciled at present at Brussels. He openly acknowledges that his life was in risk if he remained longer in Paris—and he is probably right in that judgment. His house had become the covert of treasonable intrigue. His plots and manifestoes were a continual menace to the peace of the country. A strong secret organization has grown up, pledged to his support. Quite likely neither the General nor any of his friends has committed any act which would bear sitting in a court of law; but the whole attitude of Boulanger and his party has been one of opposition to the existing form of government. Premier Tirard properly described it when he said to the Deputies: "We desire to prosecute a man who is seeking to overthrow the republic. It is our duty to defend the institutions of our country against the intrigues of factions, and to take every means to safeguard France from the horrors of civil war." The Chamber decided, by a vote of 355 to 203, to stand by the government and favor the prosecution. It looks now as though Boulangerism had run its course, for the present at least. Having fled from trial, the government can let the General guilty and banish him; or it can declare him to be ineligible for office, and thus hinder his candidacy in October. Distinguished exiles, however, have returned to France, and the unexpected is always happening in the case of Boulanger.

King John of Abyssinia has been killed in a battle with the forces of the Dervish Mettema. He has had a stormy reign since he rose to power in 1872, having defeated the rival chiefs who set themselves up as kings after the suicide of King Theodore. There have been many petty revolts within his own dominions, and he has had trouble with outside powers, particularly with Italy, who may now feel called upon to push her forces inward from Massowah and seize the highlands in the interests of order and good government. But the most serious question raised by the death of the Abyssinian king concerns his conqueror, the Dervish. The latter, as is well known, is the follower of the Khalifa of Khartoum, who claims to be the Mahdi. His claim, however, is questioned, and he has been branded as an impostor, by the famous El-Senoussi, the Sheikh of Kordofan, who is the Grand Master of the Mohammedan order which bears his name and which teaches a reformed and purified Islamism. The order is very powerful throughout the whole Mussulman world. Its leader, of late, has been measuring swords with the pretender of Khartoum—greatly to the discomfort of the latter. But it is these followers of the Khartoum Mahdi who have killed King John. Should they follow up their conquest and possess themselves of Abyssinia, they would have a vantage-ground which El-Senoussi would find it difficult to wrest from them.

Besides the maritime conference, there will convene this fall in Washington a gathering of delegates from the nations that lie to the south of us on this continent with a view to the cultivation of fraternal and commercial relations. The plan was first proposed eight years ago when Mr. Blaine held the State portfolio under President Garfield, but was postponed because of the war between Peru and Bolivia. It has now been revived, and an able board of commissioners has been appointed to represent this country, and acceptances to the invitation, either formal or informal, have been received from the Argentine Republic, Uruguay, Paraguay, Brazil,

Venezuela, the Central America republics and Mexico. No reply has yet been received from the west coast, but those republics will hardly permit themselves to be left out in the cold. The New York Sun says: "It will be for the conference to say what practicable measures for the assurance of mutually profitable commercial relations should be recommended to the governments represented. But the hope of the projectors of the conference is known to be the formation of an American Customs Union, analogous to the Zollverein, which paved the way for the political fusion of North Germany. There is no doubt that by a reciprocity treaty between the United States and the Buenos Ayres government, for instance, both parties would profit, for our manufactures would find a large, expanding market in the Argentine Confederation, whose raw products, on the other hand, would flow to New York instead of to London."

Stanley's long-delayed letter, entrusted to the care of Tipoo Tib by the explorer when he returned to the Aruwhal last August, has reached its destination and been published to the world. It contains the narrative of his adventures in his expedition in search of Emin. The story is a painfully thrilling one. The difficulties encountered and the sufferings bravely borne are almost incredible. Says the New York Times: "It is a tale of battle and of hardship; of peril from a hundred sources; of halfbreath escapes or of death from exhaustion, starvation or poisoned arrows; of valuable additions to the store of geographical science; of hope deferred and ultimate triumph." It was on the 28th of June, 1887, that Stanley left the Yambungas and took up his march to Wadelai. He took with him a force of 389 Zanzibaris, and left behind in camp, under Major Bartollet and Prof. Jameson, 257 reserves. When he returned fourteen months later, he brought back with him only 111 men of his original force. The rest had either succumbed to disease or famine, or been slain in the incessant warfare with the natives, or, losing heart, had deserted. He came back for his rear guard, but he found only 61 men left at Bonalya, and both the leaders dead. Even his private baggage, in despair of his ever returning, had been shipped down the Congo. It showed the splendid pluck of the man, that, not disheartened by his terrible experiences and the disappointment that he met with on his return, he could offer such rosy inducements to Tipoo Tib to go back with him to the Nyanza, and when the latter declined, take his second plunge into the wilderness; since which time no definite news has been received from him.

For 160 days, Stanley tells us, the expedition threaded its way through a gloomy forest. The tract covered by this dense growth is 246,000 square miles. "We saw nothing that looked like a smile," he says, "a kind thought or a moral sensation. The aborigines are wild and utterly savage, and incorrigibly vindictive. The dwarfs, called Wambutti, are far worse than the animal life, they are so wild and shy. No sport can be enjoyed in the gloom of the forest. It is a perpetual river, dark and sombre. The sky resembles the wintry sky of England. The face of nature and of life is fixed and joyless." The depression of his followers was terrible. "Our people were skeptical of what we told them. The suffering had been so awful, the calamities so numerous, and the forests so endless, that they refused to believe that by and by we would see plains and cattle, the Nyanza, and Emin Pacha. After 160 days of continuous gloom we saw the light of broad day shining all around, making all things beautiful. We thought we had never seen grass so green or a country so lovely." Stanley describes a snow-topped mountain north of his line of march towering about 17,000 feet above the sea. His long delay of five months in meeting Emin after the expedition reached the Albert Nyanza, was due to his compulsory abandonment of his boat 190 miles behind on account of the feebleness of his men. When the whole story is written up of how Stanley found Emin, it will be found even more intensely interesting and valuable than the earlier narrative by the same explorer of "How I Found Livingstone."

CONSTITUTIONAL PROHIBITION.

BY HON. NEAL DOW.

MANY intelligent men speak of prohibition as a moral question only, and insist that it should be treated without any attempt to deal with it by law. True, it is a moral question, and as such is of great importance to the community. But it is especially a political question, and as such, is far more important to the nation, State and people than any other or all other political questions of our time. The New York Tribune spoke of it as the "Question of the Age," and proceeded to show how it overshadowed all others in its relation to national interests.

I quote that great and influential paper. The people of our country spend in strong drink more than eight hundred million dollars annually. All this is a dead loss to the nation. That sum is more than the cost of all our governments, national, State and municipal, with all their departments. The indirect cost, the Tribune affirms, is more than seven hundred million dollars, making in all a sum much larger than half our national debt. Of all our industrial classes, one man in twenty is unfitted by the liquor traffic for steady and continuous work; unfitted, indeed, for any work at all. More than three fourths of the poverty, pauperism, suffering and crime of the country is produced directly by the liquor traffic, the volume of which is increasing with all its mischiefs much faster than the population does. It is not denied or doubted by any well-informed person that more than fifty thousand of our people are destroyed by it annually, their lives, upon an average, being shortened at least ten years. These are by no means all the counts in our indictment

of the liquor traffic, but they are sufficient to justify the application of the most drastic remedies to this tremendous evil, this gigantic sin, shame and crime, a greater national evil, the Tribune said, than slavery ever was, the suppression of which cost us more than seven billion dollars and more than three hundred thousand lives.

In the prosecution of our work against the liquor traffic, we come now to the point where it is proposed to put the prohibition of it into the constitutions of the several States and into that of the nation. Why not? In answer to this question almost the entire commercial press of the country protests; the satanic press is vehemently against it; and, strange to say, a considerable and influential part of the sober and evangelical press joins in the cry, "Away with it!" I was very much struck with a reason given by one of the latter why constitutional prohibition should be defeated. It is this, that it is fatal to local option. The editor was so blinded by his hostility to prohibition as a policy, that he did not see that constitutional prohibition is in itself local option of the highest and most solemn character. It is a call to the people in their sovereign capacity to say yes or no, whether they approve or disapprove of the liquor traffic as a good thing or an evil thing, and whether it shall be permitted in the future as in the past, or whether it shall be forever prohibited and banished with all its evil influences from all the territory under their special jurisdiction. The editor did not see that a vote against constitutional prohibition would be regarded as an approval of the liquor traffic as an established part of our social and political system, while a vote in favor of such a policy would be an emphatic condemnation of that trade and a resolve in the most authoritative form that it should be no longer tolerated in the community.

In brief, the reason for constitutional prohibition is this, that it is the only method by which it can be made a permanent policy. While it remains as a statute policy only, it is liable to be weakened in its methods of enforcement or overthrown altogether by popular whim or caprice, as it was in Maine for two years, by a conspiracy of unscrupulous politicians, and as it was in Massachusetts, Rhode Island, Connecticut, and several other States. In States having constitutional prohibition, the liquor traffic will have small reason to expect that it can ever again be recognized as a legitimate trade, and those engaged in it will seek other means of livelihood. But where it is prohibited by statute only, the "trade" is always looking forward to a better time coming, and constantly working to hasten it on.

I have been greatly pained to see the attitude of a considerable and influential part of the so-called religious press toward this movement for constitutional prohibition, and indeed toward prohibition in any effective form. This opposition, so far as I have observed it, is not open, bold and manly like that of much of the commercial press, and, indeed, of the satanic press, but is generally indirect, inferential, covert, cowardly, a desire to defeat prohibition, but to do it in a way not to outrage the sense of right in its readers.

I was reading editorials in some of these papers on the same day that in the New York Tribune I saw a column devoted to an account of a meeting of a Presbyterian General Assembly. It seems there is to be a revision of the Confession of Faith, and among the articles to be considered this is especially mentioned: "God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass." If I may be pardoned an impertinence, I would suggest the striking out of that passage. It is not possible, as it seems to me, that God could have ordained the writing of the editorials I refer to, the whole drift and influence of them being to harm and hinder the progress of the temperance movement, and to give aid and comfort to its enemies, and to encourage the liquor-sellers to persevere in their work. Indeed, the Liquor Leagues have printed and scattered broadcast over the country one of these editorials as being especially comforting to them and strongly defending their trade. God could not have inspired that editorial.

The late Charles Buxton, member of the British Parliament, said: "This contest against the liquor traffic is one phase of the warfare between heaven and hell." That was twenty years ago, and no man has suggested a doubt that it was well and truly said. There never was submitted to the people of this country for decision any question involving more clearly than this does, on the one side, everything that is right, on the other, all that is wrong, bad and wicked, and so bad that nothing in the world can be more so. There never was a question involving more than this does, the highest interests of the nation and the moral and material welfare of the people. But for all that, the religious papers of which I speak are not on the Lord's side in this warfare. They march to the battle, not openly and boldly, as brave and honest men would do, conscious of the right—how can they? Looking about them, they will see on every hand, as their heaviest battalions, earnestly co-operating with them for a common purpose, all the Sabbath-breakers, the blasphemers, those that hate God and deny Him, the thieves, robbers, burglars, incendiaries, rum-sellers, gamblers, denizens of brothels, all the rogues, ruffians and rascals of the community.

It is in no degree qualified or softens this view of it, that many intelligent men, good men, are also a part of that army of the — not on the Lord's side. In the world's history there have been many bitter, bloody contests between the Right and the Wrong—never one of them in which the same thing was not seen. If the Lord's servants were half as true and faithful to their Master as the devil's servants are to theirs, the bad would be speedily driven to the wall, and the Lord, whose right it is, would reign.

THE CARDINAL'S "SLEIGHT OF HAND."

BY REV. ATTICES G. HATGOOD, D. D.

CARDINAL MANNING'S recent attack upon the American common school is not an argument against the schools, but a specious plea for the Roman Catholic purpose to get control of public money for the use of purely sectarian schools. His use of the statistics of arrests and convictions in New England and the six Southern States he selects for illustrative sophistry is very neat juggling. His Eminence did not invent this method of making war upon an institution characteristically republican; his argument is not new; it has been made in some form by every Romanist who has made war upon public education. That the Cardinal dislikes—abhors is perhaps the better word—the American common school, goes without saying; he is a monarchist, an aristocrat and a Romanist.

Gauging people's morals by the number of arrests and convictions, is very delusive. My eldest son was once arrested in Atlanta for jumping off a slowly-moving train just emerging from the car shed. He had helped me on board with my baggage. I myself missed arrest, by a bare inch of favor, by a superzealous youngster in policeman's uniform, for starting out through the wrong gate. Too much depends on the statutes, the current notions, the zeal of officers and the fashion of the courts. There needs to be a comparison of statutes and officers as well as of arrests and convictions if we are to reason about such things.

Unquestionably there has been of late years a large increase of crime in New England, but there is reason to believe it has not quite kept up with the increase of the foreign-born population—nearly all Roman Catholic. The next census will make this point clearer.

In 1860 there were in the six New England States of foreign-born people, 469,330; in 1870, 648,001; in 1880, 793,612. (In Boston, 1880, there were native born, 218,043; foreign born, 114,790; in Providence, native born, 76,782; foreign, 28,675; and so in other cities.)

Consider now illiteracy in these States. In 1860 the test was "unable to read and write," and the score stood: Native illiterates, 8,743; foreign, 75,555. In 1870 and 1880 the test was "unable to write," and the score stood: 1870, native illiterates, 31,904; foreign, 163,949. 1880, native illiterates, 31,762; foreign, 160,851.

How about these people and the schools so derided by the Cardinal? The census of 1870 tells us how they did in fifty "principal cities." In 1870 the native population of Boston was 362,540, and 40,775 "attended school;" the foreign population was 87,980, and 3,740 were reported at the public schools. Take Providence, Rhode Island, in 1870; native population, 51,127, and 11,324 were at school; foreign population, 17,777; at school, 449. And so in other cities.

If anything is certain, it is that the foreign-born population in these States furnishes most of the criminals. His Eminence did not go far enough with the facts to reach the truth—only far enough to make his point for Roman Catholic control of public school money for Roman Catholic schools.

But the people who attended the public schools make a better showing than those who went to the Roman Catholic schools or none. The people who did not go to the public schools are the people who went most to the penitentiary. If the Cardinal argues against education, the facts are against him; if against the New England common schools as compared with the schools of his church, the facts are equally against him. For his argument the wrong people are in the penitentiary.

What the Cardinal says of suicide in New England is not an argument against education or public schools, but an argument against civilization. It is true enough that few negroes commit suicide, as few of them become lunatics. Suicide and lunacy are not as common among Southern negroes as among Southern white people; they are civilized diseases. Is it better, therefore, to revert to savagery?

Neurasthenia, gout, Bright's disease, myopia, are civilized diseases; shall we therefore surrender civilization? Embezzlement and defalcation are civilized crimes; shall we therefore go back to the woods and barbarism? The organization of "trusts" and other devices for oppressing the poor are civilized piracies; shall we therefore become communists and turn the world over to anarchy? Buying elections by bribery is civilized treason; shall we therefore give up the ballot and go back to despotism?

The Cardinal's use of statistics is on the same level of sophistry with the points advanced against negro education drawn from the statistics of arrests and convictions of negroes. A regiment of Georgia negroes are in the chain gangs and prisons. "See what comes of nigger schools," remarks a village sage. A score or two, in Atlanta for instance, are convicted of petit larceny, sent to the rock pile or chain gang. "Nigger colleges in Atlanta," suggests the hanger-on about police courts. This week, only, four little negro boys, "thirteen years and downward," were convicted of thieving. "Nigger schools," says one of the sort Carlyle called "a philosophic."

It is not inquired into whether (1) these convicted negroes are educated, or whether (2) it is the education that made them steal. It is singular that we should so soon forget our old way. In 1860 a negro slave stole a pig. It was settled on the plantation by the overseer and no record made. And it was kept as secret as possible; the reputation of being a "pig-stealing nigger" damaged his commercial value. In 1889 a free negro citizen steals "a chicken, frying sage," and the court settles with him, makes record of it, the "reporter" makes an item (possibly with a comment), and the thing goes into statistics.

Coincidence does not prove causal relations. Every year the law extends its range; new misdemeanors come into the catalogue of offenses. And there is very great difference in the enforcement of laws. In some Georgia counties carrying concealed weapons and selling liquor to minors, and such like offenses, are prosecuted and punished every time a case is made. In some counties cases are rarely made and convictions rarely follow. By Cardinal Manning's method we can easily prove by court statistics that the worst counties are the best—the worst have fewest convictions.

The absurdity of mistaking coincidence for proof of causal relations is too obvious to need illustration. Let one suffice. In Georgia convictions have increased as the use of "guano" has increased among the people. See what comes of using guano!

Suffer, kind reader, no more. Convictions in all civilized countries increase with the increase in the number of preachers. Is it the preacher, then, who does the mischief? There are not wanting able men who will take the affirmative in the argument.

No; the Cardinal has given us nothing new. What he says has been said, and as well said, before. His argument is as old as Rome's antagonism to the enlightenment of the masses. The world knows Rome's doctrine on this subject by heart. Modern thought and liberty of conscience condemn and reject Rome's doctrine of education. She had it all in her hands a long dreary while and made a sad failure for the people; a success, perhaps, in cementing her power over the human soul.

I am not among the alarmists on the "Catholic question." The American people are not going to give up their common schools because Cardinal Manning and his followers dislike them; nor will they turn over public money to parish priests, Baptist deacons, Methodist stewards or Episcopal wardens. They will have their public schools and will keep them free from sectarian entanglements. And in pulpits, Christian papers, books, colleges, Sunday-schools, above all in millions of Christian homes, they will teach their children morals and religion, and so sanctify civilization.

The Cardinal fired at long range and sighted his gun to strike where he does not point. Give the Cardinal the public money for parish schools, and he will be content. If Boston had not voted such a tremendous "no" last winter, the Cardinal, it may be, would not have drawn his sword at this time.

In this fight I stand with the people; I cannot train with Cardinal Manning, nor so much as give "aid and comfort" to the enemy of our public schools.—Southern Christian Advocate (Columbia, S. C.).

THE EDUCATIONAL COLLECTIONS.

To the Pastors of the Methodist Episcopal Churches in the Six Conferences of New England:—

DEAR BRETHREN: At the recent annual meeting of the New England Educational Society, it was unanimously voted to request the writer of this article to call your attention to the collections for education, and to ask you to secure for that Society a just proportion of the amount raised. The disciplinary instructions in regard to this matter are found in paragraph 344, sections 5, 6, and 7. Section 5 makes it "the duty of preachers in charge" "to take a public collection annually in each society for the work of education." This can be taken on any Sabbath of the year at the discretion of the pastor, and "the money so raised shall be paid over to such auxiliary of the Board of Education as the Conference may direct." The six Conferences of New England have directed, year after year, that the money be paid to the New England Education Society; but many preachers have failed to observe this direction.

Section 6 recommends—does not enjoin—the observance of the "second Sunday in June as Children's Day," and also recommends that "wherever practicable a collection be taken in the Sunday-school in aid of the Sunday-school Fund of the Board of Education." This collection is only recommended, and is to be taken in the Sunday-school and nowhere else. Thus far we have two distinct collections for two distinct objects.

Section 7, as if aiming to reduce the number of collection days, says: "In case it be deemed advisable to take the public educational collection on Children's Day, all contributions of the day, unless otherwise designated by the donors, shall be equally divided between the objects named in sections 5 and 6 of paragraph 344." The meaning seems perfectly clear that the sum of all the collections taken throughout Children's Day, whether in the Sunday-school, the congregation, or the concert, or all these, shall be divided equally between the New England Education Society and the Sunday-school Fund of the Board of Education. Though this business is presented in such precise and definite language, many have failed to see and follow the true line of duty. As a result of this failure, the New England Education Society has greatly suffered. In very many instances the Children's Day collection has been taken in the crowded concert, and the whole sum forwarded to the Bureau at New York, and the New England Education Society has been wholly ignored. The objects of this Society and of the Children's Fund are widely different, and there should be no confusion in the direction of the moneys raised.

The New England Education Society was chartered thirty-four years ago, to aid pious and indigent young men called of God to the Christian ministry, in securing a suitable education. It has earnestly and constantly pursued this object ever since its formation. Its beneficiaries are in all parts of the country, toiling in cities and in thinly-populated towns. They are among the faithful and heroic ministers of our church. There are now many young men who, heeding the Divine call, have entered upon the task of preparation, and are

struggling under crushing burdens. They look anxiously to this Society for aid, but many look in vain, for the treasury is often empty. Duty to such young men, to the future ministry, and to the church, requires of our pastors more vigorous efforts. Five thousand dollars are annually needed to meet the legitimate calls upon this society, and with proper management that sum can be raised.

The Board of Education is doing a noble work, and deserves support; but it aids students of all grades who are fitting for almost every kind of occupation. On the contrary, our Society labors only to furnish the church with a fully-qualified ministry, and carries on its grand work without expense for salaried agents or officers.

In brief, according to the provisions of the Discipline and the votes of the Conferences, a collection should be taken annually in every congregation for educational work, and, if taken on any other than Children's Day, the whole amount should be sent to Mr. A. S. Weed, treasurer of the New England Education Society, 36 Bromfield Street, Boston; if taken on Children's Day, one-half of that collection, and one-half of all the other contributions made that day for education, unless otherwise designated by the donors, should be sent to the treasurer of this Society, and the remainder to Dr. Charles H. Payne, secretary of the Board of Education, 865 Broadway, New York. J. H. TWOMBLY.

NOW TO BUSINESS.

BY REV. A. E. WINSHOP.

TWO weeks only remain before Massachusetts will have decided whether the church or the saloon is the supreme political and moral force in the State. Never has so great responsibility rested upon good citizens before. For the first time, upon a State issue, morality can deal with the source of immorality without personal complications.

We cannot afford to neglect a minute of time, or misdirect a unit of force. We are only to consider how to carry the election. It will be almost a political crime with pen or voice to refer to the desirability of woman suffrage, third party action, the rum affiliation of the Republican leaders, or to the sin and danger of moderate drinking. We are not trying, just now, to run all the reforms of the world, we are merely trying to shut off the source of the myriad streams of filth that have poisoned the fountains from which all people drink. It is important that our orators know what not to say, and that our editors know what not to write. All public speaking and writing should "mean business," the right thing should be said in the right way in every paper, in every church, in some hall in every town and city in the State, within the next two weeks, by some one whom the people respect, in whose words they will be interested.

We must be sure that every man who favors the amendment votes. In New Hampshire of those who voted in November, nearly 10,000 more people neglected to vote than voted for the amendment. If our friends all vote, the day is ours. The saloon will have every one of its votes at the polls. If the good citizens are all there, it will be because we organize. A full vote even in the excitement of a presidential election requires careful organization under the lead of experts. Sentiment will not carry the day. If we are to win, we must put "business" into the remaining hours of the campaign.

Specialists must secure the co-operation of all friends of the measure. At least one expert should devote at least three evenings and the entire election day to organizing and directing the forces of virtue and righteousness. Oratory is all well enough in its way, but the saloon is not depending upon that quality of work, and the good citizens cannot depend upon it entirely. There is no occasion for the wrong use of money—in that art the saloon can beat us twenty to one—but there must be organization for a full vote of our friends. With the right man in every town and precinct, more will be done for victory in the last three days of the campaign than in the previous three months. If when we reach that stage we have lost our breath and are without funds, we shall make a poor showing. Now, brethren, let us attend to business!

GOD IS WITH US.

BY CHAPLAIN C. C. MCCABE.

A THOUGHTFUL Methodist must feel his heart burn within him to see upon every side the evidences of a most vigorous and stirring life throughout the denomination. The revival spirit has been almost universal. Last quadrennium saw a net gain in the number of our communicants of over four hundred thousand souls, and it is safe to predict that fully half a million more will be enrolled upon our records by the General Conference of 1892.

Our publishing interests are prospering without precedent. The great building rising on the corner of Fifth Avenue and 20th Street, New York, will be the largest religious publishing house in the world, and the erection of this building will be accomplished without any other help than that derived from the business itself.

Our Missionary income, counting in the women's two societies, will be over a million and a half in the near future.

Our Church Extension work, our work among the Freedmen, our Sunday-school work, our Educational work, all are prospering as never before.

Meanwhile, from our missions across the seas come tidings of great revivals. It is a time for the singing of psalms of victory. Everywhere success crowns our efforts. Everywhere is energy, push, persistence, and, above all, spiritual power. It is a good time for every Methodist preacher to drop the possessive pronoun "my" out of his vocabulary, and never speak of "my church," or "my mission," but lose his life in the life of the army with which he fights the battles of the Lord of Hosts.

Miscellaneous.

THE ITINERANT'S WELCOME.
A Preacher's Reminiscences of a Certain Old-time "Reception."

BY REV. R. H. HOWARD.

It was in 1865 I cannot forget the year. It was the year the war closed, and that the lamented Lincoln was assassinated. The Vermont Conference that spring held its session in the beautiful village of Bradford, Bishop Clark presiding. When the appointments were "read off," I was assigned to the town of W. It was an inland town, a rural district. The support, I was apprised, would be small—not more than \$200. I was far from feeling elated. My last appointment, though in a mountain town, had been a singularly delightful one in every respect, and the "support" had been at least a "comfortable" one; and that, according to the Discipline, is all we ever have reason to anticipate. However, as I was young in the ministry, and a single man withal, I was resolved to put on as brave a face as possible, and go to my new field of labor, and enter upon my duties enthusiastically as though I was sure to receive the most generous possible compensation.

Seeking a New Home.

I reached the town of W. on Saturday. A good brother met me at an adjoining village, and conveyed me to his home, within the bounds of my charge. After supper he observed that he would harness up and carry me over to the centre of the town—he lived on a small farm about four miles out—and introduce me to the family where he understood arrangements had been made for the new preacher to board. The day was cloudy and drear, and the mud was very deep. It was dark long before we reached the village. As we rose the hill just before gaining the "Street," I caught sight of the very pretty white church, occupying a most eligible site, where I was expected to preach on the ensuing day. Slowly we wound round the devious highway that brought us at length to the house of the man with whom, as I supposed, I was to make my home. I had come "bag and baggage." This slow and toilsome journey, as the reader may naturally imagine, had been sufficiently cheerless; but I consoled myself with the assurance that now I should soon be at rest.

My friend reined up to the gate, and mounting the stoop, proceeded to knock at the door. A woman appeared. I could recognize no face, but I could hear a voice.

"I have brought over the new preacher," said my good brother. "I understand he is to board here. Shall I set his trunk inside?"

"The new preacher board here?" exclaimed the woman, in tones of dismay. "That's news to me. This is the first I have heard of anything of the kind."

"Where is Brother C.?" rejoined my friend.

"He is away, and will not return, I presume, until 9 o'clock."

As may readily be supposed, my friend was dazed and chop-fallen enough; while my own feelings, under the circumstances, may be more easily imagined than described. I was not even invited to debarb and to pass the night, or to spend the Sabbath, or to be entertained until I could find a home somewhere else. It simply remained for us, of course, to turn about, and to be dragged through the mud and to grope our way through the darkness back to the home of my kind host. Well, thought I, as I mused on that anything but romantic ride, this is certainly a cordial reception; this is an enthusiastic welcome; this is seeking a new home under difficulties. I was all of the more sensitive to the chilling effect of the wet blanket, as I had just left behind a circle of very warm friends. I was homesick, heart sick. What would I not have given for but an hour of the good cheer and cordial sympathy of the dear bosom friends to whom I had just bidden an affectionate adieu? Doubtless the reception accorded to many a preacher, on reaching his new field of labor, has been thus cold and heartless. It was not so intended. The neglect was probably owing more to want of thought than any real want of heart; yet the coldness, the lack of attention and sympathy on the part of a church, on such an occasion, is none the less unparadiseable; it is, indeed, simply barbarous and inhuman. At this distance of time I can afford to smile concerning the episode or adventure I am now describing, just as old soldiers and sailors do over the privations and hardships of their early campaigns; yet, at the time, the bit of experience under consideration was anything but a laughing matter.

Sabbath Experiences.

The Sabbath broke dark, sullen, sour, forbidding. There were snow, rains, high winds, and other significant tokens of a chill and backward spring. Arriving at church after a dreary drive, as was to have been expected, I found but a handful of persons present. There were almost no singers in the singers' seats. The reader can easily conceive with what "liberty" unction and inspiration I opened my first message to my people. Uncertain whether there might be any sinners present, I nevertheless spoke on Isa. 55:6: "Seek ye the Lord while He may be found," etc., and, in the afternoon, on the following verse: "Let the wicked forsake his way."

And just here I desire to record an incident that happened in connection with this aforesaid service, that had never occurred to me before, and never has since. It was the one gleam of sunshine that broke upon and relieved the otherwise unbroken monotony of gloom of those dull and dreary days. At the close of the afternoon service a young brother approached me, and with a few hearty words slipped a five-dollar bill into my palm. He said that it had occurred to him that perhaps

something in that line might not come amiss. It so happened that I was not altogether out of funds; but the thoughtful kindness and generosity of the act, taking especially in connection with the fact that he was a poor, hard-working man, rendered the deed as truly grateful as it was unexpected. Would that there were more Cooks of this description in the church! I would to-day walk a long way, after the lapse of nearly a quarter of a century, to grasp by the hand this the now only surviving member of that then W. official board.

Still Searching for a Boarding Place.

But meantime nothing was said or done towards finding the preacher a boarding-place. The next evening, however, my host, on returning from the village, informed me that he had heard that one of the stewards, a wealthy farmer, residing about a mile or so from the church—and a namesake of mine, by the way—had said that I could, for the present at least, have a home with him. So now once again the luggage was piled into the wagon, and we were off in quest of this Brother H.'s farm-house. I was delighted. I did not give place to the slightest misgiving. Indeed, so well assured was I that I had reached a home at last, that without waiting to announce my arrival, I landed my trunk and all my belongings, and bade my good friend a cheerful good night. Alas! Again I had been counting without my host. A predecessor in this pastorate, who had married into this family, chanced at that time to be on a visit home; and, on my fond expectations being made known, this brother had the painful duty of revealing to me the fact that evidently there had been a misunderstanding—that this worthy man had authorized no one to announce that he could take care of the preacher; that not only was his house already fully occupied, but that the health of his women folks was such as not to justify him, under any circumstances, in enlarging his family. Alas! To my utter amazement and chagrin, I thus learned that again some one "had blundered," and that, though since I was there, I might there abide for the night, yet in the morning I must again "move on"—where, no one seemed to know or care.

The next day came. With it came the ever-recurring question: What is to be done? I could think of but one thing else open to me—I would hunt up my good Brother Cook and commit my case to him. He lived a long way off on the mountain-side. The day had come off sweetly warm. The walk was fatiguing, but I managed to accomplish it. Gaining his mountain retreat, and knocking at the door of his humble cottage, I learned to my dismay that he was away, and would not return, probably, for many hours. However, I was kindly invited to enter, and to remain until Bro. Cook's return. This I determined to do. At length he arrived. Bro. Cook was glad to see me. I need not say I was glad to see him. I announced to him my errand.

"Bro. Cook," said I, "I am homeless. No effort, it would seem, has yet by any one been made to procure for me a boarding-place. I have wandered wearily 'from pillar to post' in quest of a place where to lay my head, but thus far, in vain. I am at my wits' ends. What am I to do?"

Bro. Cook expressed his astonishment in view of the situation. "Well," said he, "I'll tell you what will be done. After dinner I will 'hitch up,' and we will drive over to the Centre, and I pledge you that I will not rest until you are suitably cared for."

And he was as good as his word. Before that day was done, he had secured for me, and I was snugly and comfortably ensconced in, a hospitable farmhouse home, about one hundred and fifty rods from my church. On visiting the family and making known our wishes, what a grievous load was lifted from the young preacher's heart as dear old Mother Macomber, now long since in heaven, signified her willingness to afford the said preacher the solicited entertainment. The best room in the house was shown him. "Would it do?" "Do?" E-established in that for a prophet's chamber, not only would I be content, I would be as happy as a king. And thus happy, meanwhile, was I, of a truth, in that chamber during all that sunny year.

"All is well that ends well," yet, manifestly, just this provision ought to have been made in advance; and the failure so to do, however thoughtless, was yet, on the part of that church, neither more nor less than an unpardonable oversight.

Modern Methodist Practices.

It is quite the fashion nowadays when the minister comes, to have formal "receptions." This is well. A downright, hearty house-warming when the stranger arrives, causing him and his family at once to feel at home, is eminently timely and suitable. On the very threshold of his new duties the preacher thus looks into bright faces and sympathizing eyes, and feels the warm and cordial grasp of the hand. He is straightway put in touch with his new situation. At the very outset he is in a condition to utter his message with unction, liberty and effect. He speaks with power, because by the special help, not only of the Holy Spirit, but of the encouragement derived from human sympathy and prayer.

I have sometimes thought that the peculiarity of our polity, by virtue of which our churches are supposed to have little or nothing to say as to who their pastors shall be, was calculated to promote that feeling of distance, indifference, coldness towards the new preacher, of which it is the object of this writing to complain. One advantage connected with this modern practice growing up among us, of the churches meddling somewhat with the appointment of their preachers, even though not going so far as to dictate that appointment, is that they will nat-

urally be likely to be so much interested in their new preacher in advance that they will hardly be guilty of leaving him to hunt up his own tenement or boarding-place, allow him for several days to live on crackers and cheese, or to charge him the full market price for straw enough to sleep on.

We hear a great deal about the "good old-fashioned Methodism." There are some features of old-fashioned Methodism I am not anxious to see perpetuated. Some usages, I deem, more honored in their breach than in their keeping, certain features coming to be more and more characteristic of modern Methodism, are to be highly commended. Among these I would mention a more tender care of, or regard for, the preacher and his family, a more generous, hearty welcome to the forthcoming itinerant.

Never shall I forget how that on going to a certain charge, just twenty years ago, we found the fires already lighted in the parsonage. The house had been thoroughly cleaned; there was a supply of coal in the cellar; there was also a barrel of flour and a goodly supply of food in the pantry. Helping hands were ready and waiting—alas! that so many of these now already are dust!—to unpack goods and to put things to rights. Then a glorious company of friends were in attendance to greet the new pastor and his family with singing, the shaking of hands, and a generous repast. Who will not say that this is the truly Christian way of doing this thing? Was such a proceeding as this common in the old times? True, this rule is by no means, even now, universally regarded. Many churches, however, it is to be gratefully confessed, have a very handsome way of welcoming the new pastor. By and by, we trust, all will fall into line. God hasten the day!

Mount Union College is fifty-seven miles from Cleveland, and it would be ingratitude not to stop a little time there. The new president, Rev. Dr. Marsh, has just entered upon his duties, and the patronage has responded nobly. The chapel will not accommodate the students at prayers. You can imagine how thick they are in the dormitories. The new Conference Course College opens here for young preachers in the coming summer. Rev. Wm Rice Newhall, of Springfield, has the offer of the deanship, and it is no small honor he has in hand to consider. No more aggressive school can be found in Methodism than this college of a thousand students in eastern Ohio. It was in this line of honors that Rev. Samuel F. Upham was decorated in his divinity, and Rev. Mark Trafton had a "French roof" put to his name.

THROUGH WINDOWS OVER CAR-WHEELS.

BY CAR-WHEEL TOURIST.

WHERE am I going? Come with me. Buy your ticket of a broker? Yes, a "scalper." I buy railroad tickets of no one else. Why? Because the brokers are gentlemen, know more than the mere railroad agents, and sell tickets cheaper. I know what "railroad men" say of "scalpers." But there is another side to the business of the ticket broker, as there is an underside to the business of railroad agents. The brokers are banded together now in an association having members in all the great cities of the country, and they hold each other responsible for an honorable business, as they communicate one with another in all their transactions. Men who travel most are their patrons. When railroads will not accommodate you in planning travel except over their own lines, go to the brokers. When you change your route or change your mind, and the railroads will not exchange your tickets, go to the brokers. The railroad agents themselves sell tickets to the brokers at "low rates," that they may sell again to you.

Ride in a Pullman car. You will save enough in the purchase of your tickets to pay the difference. Then the soap, water, towels and brushes are worth something to a cleanly man. If you write in the cars, the "Pullman" has a table. Take a "middle road" berth in a sleeper, for on many roads it costs a dollar, when the "lower" costs "a dollar and a half." Then take your lunch with you if you are on a long journey, and replenish along the road. If the car is a "buffet," you can buy enough from the waiter for him to serve you with tables, cloths and napkins, and cost you less, including the lunch you take with you, than the diners you "hustle" at the fifteen-and-twenty-minute stations. If you have any concern for the meals after you have taken them, it will be economy and not dyspepsia to eat in the cars. A wife with you will serve to take the embarrassment from the lunch. When the train stops for refreshments, take a "constitutional" instead.

We are off on a journey four thousand miles in the cars. We came from Boston to New York. With six hours in the city, we breakfasted on the European plan. In that fashion a poor man can stop at "the best hotel in town." While waiting for eggs and steak, a Methodist preacher from the New England Conference came to our table and sat down. For the present he is probably engaged in New York. His office is one of the most charming displays of a Chicago book concern. This "Western Publishing House" comes to the greater city with a self-consciousness worthy of success. "Yaggy's Geographical Study" alone must give the house such position and influence as few New York publishers can command. And the anatomical plates which the publishers exhibit in their new store, as substitutes for the ghostly manikins in public school closets, will make them a fortune. Bro. Ira G. Ross, in such position as the eastern agency of this firm will give him, can only receive encouragement from his brethren to remain in the business until his embarrassment from money obligations, assumed for his education and other ventures through friends, can be satisfactorily removed.

Coming out of New York, we leave by the Delaware & Lackawanna for the anthracite coal country. Have you ever gone through the Water Gap? If not, then you have before you the delightful experience of seeing and hearing the curling, twisting, dashing, foaming, figure-mixing Delaware as it goes frolicking through the Notch. Once away from the sound of the waters behind you, you rush into a tunnel of smoke and a cavern of coal, for there is coal to the right of you, coal to the left of you, and coal all over you. You stop long enough to see that city of coals, which is now grown to ninety thousand people. Scranton is "a foreign city," with an American tag on it; but the tag takes care of it. One of the

best Methodist congregations in the country can be found there, but with a church building unworthy of it. Rev. Dr. Price returns to the pastorate of the church for the fourth year, but he ought to put a higher price on his head than to go back a fifth year, unless the congregation permits him to preach in a new church. I can name one man who will give ten thousand dollars toward it. We left in time to be in no danger of caving down and into the coal mines under the city, which have since frightened the people by threatening to "take them in."

Whirling through the night and hills and over vast stretches of Kickerbocker plains, we came into Buffalo in time to take the one Pullman car on the fast mail for Cleveland. No common cars are allowed on the mail pouch of that train, and that means, of course, an extra fare. Buffalo is a conservative town, whose slowness has cost it the leadership of the lake. Cleveland has forgotten that Buffalo begins with B, and has taken the first seat on the "water front."

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METHODISM IN LANCASTER, N. H.

BY REV. J. A. BOWLER.

METHODISM in Lancaster, N. H., dates from the last year of the eighteenth century. Until 1817 Lancaster was included in Londonderry circuit. The first quarterly conference in Lancaster circuit was held in 1817 in the Court House. The first Methodist Episcopal Society was legally incorporated in 1831, and a parsonage was built that year. In 1834 a Methodist chapel was erected, 40 by 60 feet. This was remodeled and enlarged in 1868, and continued in use until June, 1888, when it was sold and removed to give place to the present new edifice. Lancaster has had the services of the following preachers since 1817: H. Davis, Josiah Pratt, D. Plimley, D. Culver, Chas. Baker, J. N. Morris, N. Spaulding, B. Brown, Gardner, R. Putnam, D. Stickney, Orange Scott, H. Wheelock, S. P. Williams, D. Field, L. Hill, Amos K. Roder, John Smith, E. B. Morgan, J. G. Smith, D. Spaulding, A. T. Billaud, H. H. Hartwell, Henry Hill, J. W. Guernsey, L. L. Eastman, Josiah Hooper, James Adams, L. P. Cushman, E. R. Wilkins, G. N. Bryant, S. P. Heath, D. J. Smith, C. H. Smith, O. Cole, James Noyes, N. M. Bailey, D. J. Smith (second term), W. B. Bennett, A. C. Condit and John A. Bowler. Sixteen of these pastors are still living. Two sessions of the N. H. Conference have been held in this charge—one in 1849 under the presidency of Bishop Hamline, and one in 1878 under the presidency of Bishop Merrill.

The new church was dedicated March 29. Rev. Chas. Parkhurst, D. D., preached an excellent sermon from Heb. 5: 5: "See, that thou make all things according to the pattern showed to thee in the mount." After the sermon the pastor announced that the expense of the building had been \$7,800, and that \$1,500 were needed to meet the deficiency above the subscriptions. He then proposed a black-and-white and represented the deficiency in the form of bowdler encumbering the steps of the church, and asked the congregation to lift them out of the way. One thousand dollars were subscribed at the afternoon service and the balance in the evening. The evening service included addresses by Revs. H. H. Hartwell and W. E. Bennett, former pastors, and the reading of letters from Revs. J. W. Guernsey, L. L. Eastman, James Noyes, O. Cole and D. J. Smith.

The extreme dimensions of the church are 79 and 92 feet; the ground plan is in the form of a cross with two transepts. The front transept is occupied on the ground floor by a vestry which connects with the sanctuary-room by means of folding doors, and above this a parlor which may also be opened into the sanctuary-room by sliding windows. A kitchen adjoins the parlor. The pews of the sanctuary-room are of oak set on circles, and are made with curved seats and backs. The seating capacity of the sanctuary-room is 300; and all the rooms are open, 500 can be seated comfortably. The windows of the sanctuary-room are all memorials of early members of the church, and are very beautiful. They bear the following inscriptions: 1801, William Lovejoy, 1875; 1873, Thomas Green, 1876; 1875, Lydia Green, 1893; 1813, Aaron Guernsey, 1888; 1793, Amos LeGrone, 1878; 1798, Roxanna LeGrone, 1819; 1793, Allen Smith, 1873; Adaline Smith, 1796; Joseph Howe, 1874; 1800, Mahala W. Howe, 1883.

These occupy the main gables. Two other windows bear the names of Webb and Ballard, and are family memorials; over the front windows are inscribed, "Presented by Children of the Sunday-school." The architect and builder was Geo. H. Guernsey, of Montpelier, Vt.

The first Sabbath in the new church was made memorable by the baptism of five persons and the reception of five from probation into full connection, and also in the evening by three expressing a determination to begin the Christian life. We think if any one has reason to sing, "Praise God from whom all blessings flow," it is the Methodist Episcopal Church in Lancaster, N. H., and its pastor.

The Conferences.

N. E. SOUTHERN CONFERENCE.

New Bedford District. The Central Church, Taunton, has been a place of confusion and conflict and conquest during the past twelve weeks, and in that time special services have been held, which have been attended by the blessing of God. On the 13th of January as the evening meeting was about to close, a sort of tidal wave of spiritual power swept in upon the people, which moved all hearts. The meeting continued nearly three hours, and six souls came to God. From that time the work has gone forward very slowly, but constantly, until the present time. Over fifty have sought the Lord. A goodly number of young men and women, several persons in middle life, and several heads of families, are numbered among the converts. Of the first twenty that came to Christ nineteen were women. The converts are thoroughly well-awake, and promise much service and usefulness to the church in the years to come. The year now closing has been one of unusual prosperity in every department of the church. Early in the Conference year the time of the preaching service was changed to the morning, with the Sunday-school to follow it immediately. It has proved a great success from the beginning. We have never known so many stormy Sundays in any year as during this one, and yet, notwithstanding that, the average attendance has increased more than 40 per cent. Under this plan. There is probably only one larger Protestant congregation in Taunton. More than twenty new families have taken seats in the church, to say nothing of the many who attend with a good degree of regularity who depend upon the courtesy of the ushers for seats, and who will soon secure seats for themselves.

New London. The year is closing finely here. The parsonage will be entirely paid for by Conference time; only a small amount remained at close of last year. Some \$200 have just been spent in re-lighting the church edifice throughout. It is now one of the best-lighted churches, perhaps the best, in the city. Frink's patent reflectors were used. The missionary collection taken March 10 was the largest ever given by this church. The membership of the church is constantly increasing, and is now the largest for many years, while the Sunday-school membership is the largest in its history. Rev. A. J. Coultas, the pastor, is a member of the Central Committee of the State Sunday-school Association, and has been elected a delegate to the World's Sunday-school convention, to be held in London, Eng., July 26. He expects to take a tour through Europe the coming summer. Mr. Coultas is most heartily invited to return to New London for a second year.

Williamstown. On Wednesday evening, March 20, Charles Willis was re-elected superintendent of the Methodist Sunday school, and B. E. Smith and Mrs. Gould were elected assistants. Dwight Barlow was chosen secretary and treasurer in place of Deles Conant, resigned.

Thompsonville. The superintendent of the Sunday-school, Hiram Oldroyd, suggested to the teachers a pleasant way of showing attention to the scholars. The plan was for each teacher to get up a little entertainment for his or her class on some notable day, each making their own selection. In harmony with that idea, several have been given. Miss Fanny Booth's class had a Lady Washington social and supper on Washington's Birthday at the residence of Walter Smith. The young ladies of the class were arrayed in appropriate Washingtonian costumes. The invitations were limited, but the occasion was a pronounced success. March 18, Chas. E. Price, another of the teachers, gave a supper and an evening's enjoyment to his class, the occasion being his seventieth birthday. An elegant memento was given each one of the eight young ladies, members of his class. The tokens were a remarkably fine edition of "Bible Tales of Promise." The class in return presented him with a beautiful photograph album. Mr. Price is also president of the trustees and secretary of the quarterly conference, and he abounds in good works. His last days are really shining more and more into the perfect day.

South Manchester. Mrs. Elizabeth, wife of Hon. Manassah Agard, died, March 23, after a very painful illness. She was one of the most gifted, faithful and useful members this church ever had. Her death makes a great void.

VERMONT CONFERENCE.

St. Johnsbury District.

Since the Conference is to be in session Easter Sunday, the pastors will find it necessary to hold Easter service the preceding Sunday. Otherwise that extra collection asked for missions by the missionary secretaries cannot be brought into the contributions of this year.

Rev. A. Scitber, of Craftsbury, has been laid aside for a time by an attack of the measles. He is now better and able to do his work.

Souls are being gathered for the Master at several points. At Peacham fifteen have recently been received on probation, with more to follow. Several have been converted at Holland. Pastors' hearts have been made glad in this way at other points. Our presiding elder testifies that several of the brothers are proving that when a man passes fifty he has not necessarily reached the limit of his usefulness, and asks, "Why should he?"

A Young People's Christian League has been organized at Lyndonville, and is arousing unusual interest among the young people. Bro. C. P. Taplin, the pastor, will send this society a strong aid in the work, and others might receive like help by doing likewise.

Some of the charges of the district are suffering severe losses by death. Among those suffering most heavily in this way are Derby and Craftsbury.

St. Johnsbury welcomes a layman well known and highly respected in Massachusetts. Bro. H. N. Turner, of Winchester, has entered upon his duties as manager of the Fairbanks Scale Works, and expects to bring his family to St. Johnsbury in the summer.

The parsonage at East Burke has been made happy by the coming of a son to share the lot of Bro. and Sister Farrow.

If those who expect to attend Conference this spring will look for a railroad notice in this issue, they may find something of interest.

Y. Y. Z.

Sandwich. An interesting meeting of the W. F. M. Society was held, March 7. In the forenoon, after singing, Scripture reading and prayer, reports from the district auxiliaries were read and discussed. In the afternoon Mrs. T. J. Everett, of Provincetown, gave a very interesting and instructive talk on "How to Awaken an Interest in the W. F. M. Society."

Mrs. Clementine Butler then gave a delightful account of the work in India and Mexico among the schools and the hospitals. Mrs. James, the Conference secretary, spoke on the need of an increased effort among our auxiliaries to raise our increased appropriation, and to interest our young people and children to help in this work. At the evening service Miss Butler and Mrs. James spoke very effectively in regard to the work in India, Mexico, and China. Miss Butler sang several Hindoostanee songs. The benediction was pronounced by Rev. O. H. Farley.

ALICE A. A. YOUNG.

Norwich District.

Attitash. A glorious and wide-spread revival is reported from this charge. All classes and ages are included in the more than fifty clear conversions that have taken place. The church lecture course recently closed has been every way a success. It could hardly have been otherwise. Rev. Dr. Pitblado, of

Hartford, Conn., Revs. J. H. Nutting, of Woonsocket, R. I., W. P. Stoddard, of Little Compton, R. I., R. Povey, of Central Falls, R. I., and the accomplished young reader, Miss Addie Bowen Briggs, contributed of their wit and wisdom to this intellectual feast. Evidences of permanent success characterize the two years' pastorate of Rev. G. W. Wright. A new church organ, together with chandelier and pulpit side lights, add to the attractiveness of the auditorium. The ladies' parlor has been refurnished with new carpet, chandelier and stove, and it thus affords attractive quarters for social meetings. Besides these improvements by the society, over \$200 have been expended on a public hall by the Attitash Manufacturing Co. for religious services at Ballouville. This is a part of Attitash charge. The pastor's salary has been advanced to \$1,150, making it \$250 more, we are informed, than ever estimated during any previous pastorate in the history of Methodism.

The spiritual interests have kept pace with the temporal. He only eighty persons were present at class-meeting. The benevolent collections have also made a large advance on previous years. Mr. Wright closes his pastorate this year.

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If those who expect to attend Conference this spring will look for a railroad notice in this issue, they may find something of interest.

Y. Y. Z.

Sandwich. An interesting meeting of the W. F. M. Society was held, March 7. In the forenoon, after singing, Scripture reading and prayer, reports from the district auxiliaries were read and discussed. In the afternoon Mrs. T. J. Everett, of Provincetown, gave a very interesting and instructive talk on "How to Awaken an Interest in the W. F. M. Society."

Mrs. Clementine Butler then gave a delightful account of the work in India and Mexico among the schools and the hospitals. Mrs. James, the Conference secretary, spoke on the need of an increased effort among our auxiliaries to raise our increased appropriation, and to interest our young people and children to help in this work. At the evening service Miss Butler and Mrs. James spoke very effectively in regard to the work in India, Mexico, and China. Miss Butler sang several Hindoostanee songs. The benediction was pronounced by Rev. O. H. Farley.

ALICE A. A. YOUNG.

Norwich District.

Attitash. A glorious and wide-spread revival is reported from this charge. All classes and ages are included in the more than fifty clear conversions that have taken place. The church lecture course recently closed has been every way a success. It could hardly have been otherwise. Rev. Dr. Pitblado, of

vital interest in his church at Newmarket. Several have recently been converted, and some backsliders reclaimed. Others have been persuaded, and the outlook is bright. Two have been baptized, and others will be next Sunday.

The work of the Lord at South Newmarket is in a very prosperous condition. Bro. Perkins is deservedly popular with the people, and his labors have been blessed in the awakening of sinners and the general strengthening of the church. His return a third year is anxiously expected.

The people of Greenland are very anxious to retain Rev. S. P. Smith as their pastor, though he had thought to retire from active work. They are decidedly unwilling to give him up, and they will likely carry the day. We hope so. He has done good work here, and is one of our youngest and most active old men.

CLAREMONT DISTRICT.

Some of the people of better thought in Claremont, seeing the large sums of money taken out of town each year by the visiting concert, theatre and minstrel troupes that come among them, are awakening to the fact that it is a detriment, draining the resources of the community to enrich outsiders who have no interest in improvement of the town. It is suggested that the experiment of a course of lectures be tried another winter, to be given by prominent literary men of Claremont and Newport, and make the admission so low that it would reach all the people. This would develop home talent, and give to the people means of pleasure and profit. The thought is worthy of serious consideration.

MAINE CONFERENCE.

Portland District.

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Zion's Herald.

WEDNESDAY, APRIL 10, 1889.

WHERE TO STRIKE.

In dealing with public evils, we need to make the most of opportunity. We must know the time and strike when the iron is hot, or, to change the figure, we must hit the lumbermen, in keeping in the current. We should go for the constitutional amendment for the reason that the public mind moves in that direction. It is the measure for the hour, not only because of its intrinsic excellence, but because it is foremost, at present, with the people. It is folly to talk of other methods now; the one question before the house is constitutional amendment. Do the duty next to you, and attend to the other when you come to it. The enemy would like nothing better than to keep temperance people talking on some other issue till the hour passes. The best way to defeat him is to talk to the issue and to act as we talk.

MODERATE MEN.

In the fight for constitutional amendment, our greatest danger is from the lukewarm temperance men. If the army is turned back, in this class will be found the Achan who has been tempted by the wedge of gold. The saloons are not strong enough to secure the defeat. There are not drinkers enough to out-vote the temperance men. The balance is held by the moderates; on them will rest the responsibility of success or defeat for this great measure. Are you as a moderate quite ready to assume this responsibility? Your vote will turn the scale. Are you ready to aid the liquor interest by voting against the amendment, or by refraining from voting? Let not this golden hour escape unimproved; you may never have such a chance again. Would you rest quiet to feel that your opposition or indifference had defeated the movement?

CONSCIENCE VS. THE AMENDMENT.

The amendment was sure to run the gauntlet of many objections and sharp criticisms; the most curious objection that has turned up is that of conscience. We can see how a man's interest or appetite might unbalance his judgment; but a conscience against a law designed to be a breakwater to high crime, is a curiosity indeed. We were told the other day of a minister in one of the enlightened sects, whose conscience antagonized the amendment. Such a conscience ought to be preserved in the Natural History Rooms; for, without a specimen, the men of the twentieth century will find the statement quite unbelievable. The fact can be accounted for only by the knowledge that this great faculty may be perverted. Perverted consciences have been put to some dirty, mean and wicked work; but we are sure conscience was never put to any dirtier, meaner, or more detestable work than when called to stand sponsor for the saloon, or to offer objections to the only measure which has proved effectual against its tide of woes. The above minister may be a good man; but he certainly has an awfully darkened or depraved conscience.

"SHALL WHITE MINORITIES RULE?"

Judge Albion W. Tourgee has an important paper in the April Forum, with the above title. It begins with these declarations: "The 'negro question' is unquestionably the most momentous of our civilization. It still confronts us unresolved and growing every hour more perilous." The urgent pressure of the problem upon certain States is seen at once from this statement of fact: "Three-fourths of the entire colored population are to be found in eight States—Virginia, North Carolina, South Carolina, Georgia, Alabama, Florida, Louisiana and Mississippi. In these States there is one colored man for every white one. In three of them—South Carolina, Mississippi, and Louisiana—are there one-fifth more blacks than whites."

To make this question somewhat real and personal, let us suppose that in Maine, New Hampshire, Vermont and Rhode Island, one-half the population is colored, and in Massachusetts and Connecticut one-fifth more than one-half is also colored. Suppose, in addition, that upon the people in these States, just coming to active maturity, the "race question" is thus presented with the intent to adjust it quickly

and righteously? Of course this generation is not responsible for the difficulties of the problem. This generation did not bring about the situation which confronts it. Let the negro, therefore, emigrate to New England until every second person you meet, and more, is of that race. Let it be certain that every year in New England the colored population shall increase more rapidly than the white. For Judge Tourgee states that in the South, "since 1790, they have increased 564 per cent.; in the same time the whites have increased only 345 per cent." Let the whites here, as a minority, live with the colored race in all the close contact and intimacies of social, business, school, church, and political life, and then we should have some adequate apprehension of the race problem.

Judge Tourgee brings out most encouragingly the fact of the progress of the negro since the war in this paragraph:—"Twenty-four years ago, the five million of newly-enfranchised freedmen were not worth all together five million cents. They were naked, helpless, ignorant. Within a decade they had \$12,000,000 in the savings banks alone. They lived on wages and flourished on conditions that have exterminated the Northern white laborer in a generation. To-day they claim a vote in the Southern States alone of \$100,000,000. In Georgia they own nearly a million acres of land. In 1865, hardly one in a thousand knew the letters in the alphabet; in 1880, more than twenty in a hundred above the age of ten years could read and write."

The larger part of the productive labor is performed by the negro. "Fully half the ordinary mechanical labors of these States are black, yet they furnish but a third of the paupers and only half the defective recipients of public charity."

The prejudiced critic of the black man delights in saying that his religion is without ethics or good works. In the following declaration of fact Judge Tourgee indirectly makes emphatic answer to this unjust taunt:—

"A single Christian sect—the African Methodist Church—which has not a white man among its members or any organic relations with any other white organization, reports a membership of 460,000; it has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sabbath-schools, supports its own denominational papers, has missions in the West Indies, Mexico, and Africa, and its reported contributions foot up more than \$2,000,000 annually for the support of church work."

A religion which is purely emotional does not give after that fashion. Earnestly believing, with Judge Tourgee, that "the negro question is unquestionably the most momentous of our civilization," we shall aim to bring our readers into intelligent and sympathetic apprehension of the problem.

THE EDUCATIVE FUNCTION OF LAW.

Law has many offices. A standard, a rule by which to measure conduct, it is also an incentive to an ideal condition, an important means of education, not only indicating the altitude to be attained, but also affording help for its attainment.

With some people, who would be accounted wise, it is an axiom that law should be enacted only when the parties for whose government it is designed, are prepared to accept and obey the new rule. Such persons fail to appreciate the higher purposes of law. Law is a school-master rather than a watchdog; it not only indicates the goal, but spurs the runners on to reach it. In all governments of the better sort, law is employed as an instrument of education. The family, built on the divine pattern, has its rules and regulations according to which the members of the household are gradually fashioned. The same method applies to larger bodies; nations are modeled after ideal forms called laws. When God began to build a holy nation, He began by giving its people a code of laws, according to which their conduct was to be regulated and their lives to be shaped. In one sense, the people were very ill prepared for the new code. They were not up to it. In tastes and temper they were crude, testy and bent to backsliding. The law was not given on the plain where they then dwelt; it came from the heights of holiness toward which they were to be constantly invited. Moses promulgated the grand code, not because the people, who had just broken from the bondage of Egypt, were ready for it, but in order to make them ready. The law was a preparative measure, a body of instruction for an undisciplined people. The law was a superb school-master with his rod of authority and incentives to high endeavor as well as tongue of wisdom.

America has never lost sight of the educative function of law. Glance over her history, and see how constantly this means has been employed to secure, in the people, advancement, elevation and unification. An instance or two will illustrate the thought. In 1803 Louisiana was purchased. A French colony was to be transformed into an American State. How was it done? The people were not ready for it, would not of their own motion have budged an inch. The government had a way of helping them, and that way was law. Congress did not take the pains to ask the people of the province what they wished in the matter; they would have wished to remain French in language and institutions. In spite of this wish, Congress sent men to govern them who spoke English, and ordered the laws to be enacted and promulgated in English. The legislative business was transacted in English, the courts, the schools, were in English. In this way the French colony became a republican State.

Utah undertook to domicile, in the Republic, an odious institution of the East—the polygamous practice of Mohammedanism. The nation is dealing with it by law. The Mormon, in entering on his course of education, received as a text-book the Edmunds law; and he can never be let out of school, even

on intermission, until he has mastered its principles and acquired some aptness in making their application. The nation does not ask the Mormons what would be agreeable to their tastes or esthetic notions. "Here is the law which must be obeyed," is her simple utterance. The Mormons must ascend to the level of American morality; America cannot descend to the base of Mormonism. This is good American education. If the lesson be not well learned in the allotted hour, the pupil will be retained after school.

At the close of the war, the revolted States were reconstructed. How was it done? By the educative process of law. The ex rebels were very unready; they opposed the whole proceeding. That made no difference. The loyal, not the disloyal, sentiment was to give law to the people of the States lately in revolt. The nation put the law in the constitution, where it remains secure to this day. A quarter of a century has passed, and yet the law has never been fully executed; but no one proposes to re-submit the amendments. We feel sure that, if the law is not enforced to-day, it will be to-morrow. The constitution holds it aloft securely until the act becomes operative.

Such is the method of America. It bears law aloft as a beacon to conduct the people to better conditions. It does not wait till rogues get ready to accept it; it provides a law to help make them ready. In all cases, when faithfully tried, the law firmly established has proved a valuable gymnastic. It has done some good training, as in the South and in Utah, and is capable of doing much more. The saloon needs to take a term or two in this incomparable institution. The kindergarten method will never prove effective. Try the severer method of prohibition; put it in the constitution; make it as secure as possible, and the best results will be realized. Why should the saloon be exempted from the use of the clamps applied to other evils? Why not bring the heaviest pressure to bear upon it? What is the saloon but "the sum of all villainies"? What good has it done any one? Why not crush out, at one blow, the system which makes three-quarters of your paupers and criminals and destroys nine hundred millions of property every year? It is evil, only evil, and that continually. It has not one redeeming feature. Above anything this side the pit, it is an unmitigated curse. Stamp it out. Destroy the money value in it. Put the temptation away from your children and from the temptable people in your community. Employ the most effective means to this end. Can you find a more effective instrument than constitutional amendment?

IN MEMORY OF JACOB SLEEPER.

At a special meeting of the Wesleyan Association held on the 6th inst., President E. H. Dunn announced in tender and fitting words the death of Charles W. Pierce. Hon. Alden Spence, Philip Nickerson, Joshua Merrill, and Livers Hall spoke their affectionate tribute to their personal friend and associate. The following resolutions were unanimously adopted.

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We place with grateful but tender recollection upon our records our appreciation of the larger and more useful place which he filled in business circles, in church and social life, in charitable and reformatory effort, but especially in the delights of home.

We recognize with gratitude his benefactions to the church of his choice, to its educational causes, and to all claims for financial help and support. His life, though quiet and modest, was characterized by that spirit that "went about doing good."

To the surviving members of the family the Association tenderly and prayerfully sympathizes, and as a body the trustees will attend the funeral obsequies.

The secretary is requested to furnish a copy of the minutes of the Association to the family and to Zion's Herald for publication.

The funeral occurred on Sunday last. Prayer was offered at the residence, No. 64 Commonwealth Avenue, by Rev. W. E. Huntington, Ph. D., followed by a public service at the Tremont Street M. E. Church at 1 P. M. Rev. W. N. Brodhead, the pastor, conducted this service in accordance with the ritual of the M. E. Church, and was assisted by Rev. Drs. W. E. Huntington of Boston University. Music was furnished by a quartette from the South Congregational Church. The trustees of Boston University, the trustees of the Tremont Street Church, and the Wesleyan Association, with the editor and publisher of Zion's Herald, were represented in the congregation. The pall-bearers were Messrs. Joshua Merrill, W. D. Martin, Charles L. Lane and Benjamin P. Lane, a majority of whom are church trustees. The deceased was a member of the Wesleyan Association and of the churches of his home, and was a devoted and successful business man. The interment was at Mount Auburn.

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The name of Jacob Sleeper in New England Methodism had become a household word; and not in New England alone, but in all the world. His name was his parish; in the distribution of his great charities and his wise counsel for his fellow-men, and his many offices, he was a benediction.

The history of Jacob Sleeper in New England Methodism is a story of devotion and sacrifice. He was a man of God, and his life was a life of sacrifice. He was a man of God, and his life was a life of sacrifice. He was a man of God, and his life was a life of sacrifice.

Throughout his Christian life the benefactions of Bro. Pierce were numerous and large. The church in his native place, Standstead, Canada, always shared largely in his benefactions. Thousands of dollars were given to build and rebuild the edifice where his kindred had worshipped, the plan of the last building being very similar to that of his home church in this city. The Standard Oil Company, which is doing noble service for Methodism, has long been a generous recipient of his generous giving. Lowell Seminary, Boston University, the Conservatory of Music, and the Boston Y. M. C. Association, have also shared in his benefactions. Of the latter he was a charter member, and ever felt and manifested a deep interest in its welfare. Our denominational work in the South had in him a warm friend and supporter. Many a struggling church, and many a struggling cause, were helped and cheered through his stewardship. He had been for years a trustee of Boston University, and a member of the Wesleyan Association.

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His religious life was never demonstrative, but gentle and strong. His place in the social services of the church, until infirmity came upon him, was seldom vacant. His testimony was always concerning God's abounding grace and mercy rather than as to his own attainment. Others, however, saw in him the graces and fruits of a meek and quiet spirit. His chief characteristics, perhaps, was his sterling and uncompromising fidelity to duty and truth. He had in his composition the stanch integrity of the most rugged and rigid New England Puritanism, softened and irradiated by the warmth of Methodism. He was always a great lover of sacred and secular music, his refined and sensitive nature seemed to find its fullest expression in the simple devotional hymns of the church. While a member of the choir at Standstead, he met and afterward married Mary F. Horton, the daughter of Rev. Joshua H. Horton, who was at the time pastor of that church. To them were given three sons and three daughters, five of whom, with the widow, survive him.

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The funeral occurred on Sunday last. Prayer was offered at the residence, No. 64 Commonwealth Avenue, by Rev. W. E. Huntington, Ph. D., followed by a public service at the Tremont Street M. E. Church at 1 P. M. Rev. W. N. Brodhead, the pastor, conducted this service in accordance with the ritual of the M. E. Church, and was assisted by Rev. Drs. W. E. Huntington of Boston University. Music was furnished by a quartette from the South Congregational Church. The trustees of Boston University, the trustees of the Tremont Street Church, and the Wesleyan Association, with the editor and publisher of Zion's Herald, were represented in the congregation. The pall-bearers were Messrs. Joshua Merrill, W. D. Martin, Charles L. Lane and Benjamin P. Lane, a majority of whom are church trustees. The deceased was a member of the Wesleyan Association and of the churches of his home, and was a devoted and successful business man. The interment was at Mount Auburn.

IN MEMORY OF JACOB SLEEPER.

At a special meeting of the Wesleyan Association held on the 6th inst., President E. H. Dunn announced the death of their revered colleague in the following appropriate words:—

"Brethren, in my official capacity it is my duty to formally announce to you the decease of Charles W. Pierce, a member of this Association. He was the oldest and best-tried friend of the Association, and for fifty-eight years he has been its most interested and devoted friend. For these many years he has gone to his reward, leaving his wife and children in our arms, and his sympathy and wise counsel, until his very smile had become a benediction."

The name of Jacob Sleeper in New England Methodism had become a household word; and not in New England alone, but in all the world. His name was his parish; in the distribution of his great charities and his wise counsel for his fellow-men, and his many offices, he was a benediction.

The history of Jacob Sleeper in New England Methodism is a story of devotion and sacrifice. He was a man of God, and his life was a life of sacrifice. He was a man of God, and his life was a life of sacrifice. He was a man of God, and his life was a life of sacrifice.

Throughout his Christian life the benefactions of Bro. Pierce were numerous and large. The church in his native place, Standstead, Canada, always shared largely in his benefactions. Thousands of dollars were given to build and rebuild the edifice where his kindred had worshipped, the plan of the last building being very similar to that of his home church in this city. The Standard Oil Company, which is doing noble service for Methodism, has long been a generous recipient of his generous giving. Lowell Seminary, Boston University, the Conservatory of Music, and the Boston Y. M. C. Association, have also shared in his benefactions. Of the latter he was a charter member, and ever felt and manifested a deep interest in its welfare. Our denominational work in the South had in him a warm friend and supporter. Many a struggling church, and many a struggling cause, were helped and cheered through his stewardship. He had been for years a trustee of Boston University, and a member of the Wesleyan Association.

Bro. Pierce's business career was marked by industry, sagacity and conscientiousness, and crowned with success. Upon coming to Boston five years ago, he embarked in the dry goods business as a jobber and importer, and for more than thirty years he devoted himself to that pursuit. He then became the first secretary and treasurer of the Atchafalaya, Yukon & Santa Fe Railroad, and was largely influential in its early policy and growth. In his business temperament and habits he was strongly conservative, and in all financial operations his integrity and uprightness were unchallenged.

His religious life was never demonstrative, but gentle and strong. His place in the social services of the church, until infirmity came upon him, was seldom vacant. His testimony was always concerning God's abounding grace and mercy rather than as to his own attainment. Others, however, saw in him the graces and fruits of a meek and quiet spirit. His chief characteristics, perhaps, was his sterling and uncompromising fidelity to duty and truth. He had in his composition the stanch integrity of the most rugged and rigid New England Puritanism, softened and irradiated by the warmth of Methodism. He was always a great lover of sacred and secular music, his refined and sensitive nature seemed to find its fullest expression in the simple devotional hymns of the church. While a member of the choir at Standstead, he met and afterward married Mary F. Horton, the daughter of Rev. Joshua H. Horton, who was at the time pastor of that church. To them were given three sons and three daughters, five of whom, with the widow, survive him.

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At a special meeting of the Wesleyan Association held on the 6th inst., President E. H. Dunn announced in tender and fitting words the death of Charles W. Pierce. Hon. Alden Spence, Philip Nickerson, Joshua Merrill, and Livers Hall spoke their affectionate tribute to their personal friend and associate. The following resolutions were unanimously adopted.

RESOLUTIONS.

WHEREAS, the painful intelligence is borne to this Association, while still in sorrow, that another associate, Charles W. Pierce, is suddenly removed to his reward at the age of 71 years. We are thus impressively reminded of the rare and noble qualities that made the deceased a delightful and helpful co-worker and friend. Possessed of superior judgment, with excellent business capabilities, with refined and cultivated tastes, with loyal love for the Methodist Church and all that it stands for, and with a deep and ready sympathy for all good causes, with the light and force of the Christian faith, he was always the unpurged and genial servant of this Association.

We place with grateful but tender recollection upon our records our appreciation of the larger and more useful place which he filled in business circles, in church and social life, in charitable and reformatory effort, but especially in the delights of home.

We recognize with gratitude his benefactions to the church of his choice, to its educational causes, and to all claims for financial help and support. His life, though quiet and modest, was characterized by that spirit that "went about doing good."

To the surviving members of the family the Association tenderly and prayerfully sympathizes, and as a body the trustees will attend the funeral obsequies.

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